

Fryer, Mayor.

*Cur prima tent. Die Martis viii
die Novembris 1720. Annoq;
Regni Regis GEORGII
Magnæ Brittanniæ &c. Sep-
timo.*

IT is Ordered that the Thanks of this Court be given to the Reverend Mr. *Haslewood*, for his Sermon, preached at the Cathedral Church of *St. Paul*, before this Court, and the Liveries of the several Companies of this City, on *Saturday* last, being the 5th Day of this Instant, *November*; and that he be desired to Print the same.

STRACET.

*Ex dono
Rev. Benj. Avery. L. L. D.
Londinensis
1764 - 74*

A
SERMON

Preach'd before the Right Honourable the
LORD-MAYOR,
THE
ALDERMEN,
AND THE
Citizens of LONDON,
IN THE
Cathedral Church of St. Paul;

On *November* the 5th, 1720.

The Day of our Deliverance from the *Gun-
powder Treason*; and also of the Safe and
Happy Arrival of his late Majesty, King
WILLIAM, (of Glorious Memory) to Deliver
these Nations from *Poperp* and *Slavery*.

By FRANCIS HASLEWOOD. M. A.
Rector of *Chinkford*, in *Essex*; Prebend of
Wherwell, in *Hampshire*; and Chaplain to
His Grace PHILIP Duke of WHARTON.

L O N D O N :

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W E D E K M E N

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On November 10, 1930,

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BY FRANCIS HALL WOOD. M. A.

U. S. NATIONAL ARCHIVES, COLLEGE PARK, MARYLAND

[illegible]



To the Right Honourable
Sir **JOHN FRYER**, Bart.
LORD-MAYOR of *the*
City of London.

MY LORD,



WHILST Discourses
of this kind, are ge-
nerally usher'd in
with Apology ; this
is with Thanks to
Your Lordship and the Worshipful
Court of Aldermen, for command-
ing me to Print it. 'Tis a Coun-
tenance

DEDICATION.

tenance to Scriptural Religion,
and Revolution Principles; to see
them own'd in the Metropolis:
And that Your Lordship (as I ve-
rily believe) for the Sake of them,
cou'd generously bestow a Prebend,
upon one not then Personally known
to You: By which I am ever bound
to be, in Inclination and Duty,

MY LORD,

Your Lordship's

most Obedient,

and Humble Servant,

Francis Haslerwood.





ISAIAH I. 26.

*I will restore thy Judges, as
at the First, and thy Coun-
sellors, as at the Beginning:
Afterward thou shalt be
call'd the City of Righ-
teousness, the Faithful City.*



THE REVOLUTI-
ON here refer'd to,
shews us the ordina-
ry Method of God's
dealing with any
Nation; especial-
ly when enlighten'd
with the Knowledge of his Will. In
the Beginning of this Chapter the Jews
are

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are represented in a very corrupt Estate, upon which God threatens them with heavy Judgments; but in the midst of Judgment, he so far remembers Mercy, as to tell them, that this should tend to the producing a Reformation among them. In Consequence of which he gives them this gracious Promise in the Text; *I will restore thy Judges, as at the First; and thy Counsellors, as at the Beginning.*

THE Word *Judges* is us'd in Scripture for any that Govern, or have a large Share in the Administration. Thus in the Verse but one before the Text, the same Persons are call'd *Princes*: *Thy Princes are rebellious, and Companions of Thieves; i. e.* their Rulers were Disobedient to God, and Oppressive to the Subject. Upon which, by way of Antithesis, it is here promis'd: *I will restore thy Judges, as at the First, and thy Counsellors, as at the Beginning; i. e.* God wou'd send them such Governors, as *Moses* and *Joshua* were, in their Republick; and *David* and *Solomon*

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men in their Regal Estate; and these should be bless'd with a wise Council on Administration.

BUT then, as in God's Promises, there is still a reserv'd Condition of Obedience; the *Jews* were at the same Time threaten'd, upon their Disobedience, to be deliver'd up to a *Babylonish* Captivity. The Event was; they continu'd for some time nationally corrupt. For which they underwent the Judgment of Captivity; But that humbling them, God rais'd up *Cyrus* a glorious Restorer to them; he gave them excellent Governours in *Serubbabel* and *Nehemiah*; assist-ed by *Jehoshua*, and other good Counsellors; upon which they became not only a flourishing People, but were so Righteous and Faithful to God, as no more to relapse into their former Guilt of National Idolatry.

To improve this to our selves, we may trace the Analogy, as far as it will bear between Them and Us: by observing on this Occasion.

B

I. THAT

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I. THAT we had been so Nationally corrupt, as to provoke God justly to threaten us with Captivity.

II. THAT the Means by which God averted this from us, was restoring us such Rulers, as at the First; *i. e.* acting up to our Constitution, and making us a happy People. And then,

III. THAT in consequence of this, we ought to become a righteous and faithful People, by no more Relapsing into those Sins, which had threatend the bringing that Judgment upon us.

I. IN allusion to this Case of the *Jews*, it must be own'd, that we had been so Nationally corrupt, as to provoke God justly to threaten us with Captivity. Before the *Revolution* there had been a great while a prevailing Fondness for a Popish Successor; insomuch, that good Patriots were revild, and some

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Some of them put to Death. This City knows it, and so does the whole Kingdom too, by the Reversal of their Attainders. Prerogative had been stretch'd too far; this City felt it, and so did Prerogative too, when it broke. Unlimited, *i. e.* lawless Obedience was gloried in; and Loyalty, according to Law, was reckon'd Sedition. Persecution was abetted, till it came Home to us; nay, we went so far, as to court our Chains, in solemn Thanksgivings for a Conception and Birth; which no Body believ'd any more of then, than now.

THE Captivity, which upon this we were threaten'd with, was the having our Bodies subjected to an arbitrary Prince, and our Souls to the Pope: A full and authentic Account of this, is contain'd in the Nation's *Memorial*. But as what is said of it in our Liturgy, is most suitable to this Place, it will be proper to fetch all our Materials on this Head, from the Office of the Day.

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THERE then we acknowledge, that *our Sins had cried to Heaven against us, and our Iniquities had call'd for Vengeance upon us; insomuch, that we deserved to have been given over as a Prey to our Enemies.* Which being said by the People of this Land in general, is an open Acknowledgment of our National Guilt, instead of laying the Blame on a few Popish Agents. Without our Concurrence, they could not have hurt us: But we had contracted an idolatrous Fondness, for what at least look'd like Popery and Slavery.

THIS brought us so near Captivity, that the *Service* says, *God timely interpos'd in our extreme Danger.* And the Captivity we were threaten'd with, is there stil'd, *Popish Tyranny, and Arbitrary Power; a being bereft of our Religion, and Laws; Death, and Destruction; and open Tyranny and Oppression, of cruel and Blood-thirsty Enemies.* So that thus far the Parallel holds between Us and the *Jews*: We had been so Nationally corrupt, as to provoke God
justly

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justly to threaten us with Captivity.
The

II^d POINT is, That the Means by which God averted this from us, was restoring to us such Rulers, *as at the First*, i. e. acting up to our Constitution, and making us a happy People. This we solemnly acknowledge to have been done at the *Revolution*, by King WILLIAM, the Restorer. We own a *new Song put into our Mouths*, and beg a lively and lasting Sense of it. We adore the wonderful Conduct of God towards his Servant, in bringing him to us; as our Religion, and Laws were preserv'd by it.

THIS is there profess'd to have been done, *by God's making all Opposition fall before him*. An Expression admirably adapted, to controul those slavish Doctrines, which we had experienc'd to have done us so much Mischief. And that this was the Design of it, we may the rather think, because the Gospel was chang'd, so as to make way for that Declaration of our Lord; where he professes

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esses, that his own Commission was not to destroy Mens Lives, but to save them.

THERE are many Elogiums of our Deliverer interspers'd in the Office of this Day, which in Propriety and Gratitude, ought not to be omitted; but all may be compris'd in this, *That he was a wise, and excellent Prince*: The Character which the Reverend Historian gives of *Cyrus*, the Restorer of the *Jews* refer'd to in the Text *. And the Scripture assures us, that *Cyrus* gave a general Toleration to *All God's People* †.

BUT here, that the Comparison may not seem invidious, there is reason to think that *Persian* Monarch might be converted to the Belief of the True God, by *Daniel*, his chief Favourite and Minister. For in his Proclamation, *Cyrus* acknowledges the Empire given him

* *Prid.* p. 131. *Edit.* 8vo.

† *Ezra.* 1. 3.

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by the Lord God of Heaven, and professes to act in Obedience to His Command. We know *Isaiah* had prophesied of *Cyrus*, by Name, a Hundred and Fifty Years before he was born: Which, as *Daniel* might easily shew him; so, in all Probability, it must give a great Turn to his Mind. However, thus much is certain: God not only calls *Cyrus* his Anointed, * but gives him this Glorious Character: *Cyrus is my Shepherd, and shall perform all my Pleasure;—I have rais'd him up in Righteousness, and I will direct all his Ways.* †

SUCH was King *William* in the Hands of God; and such he was to us. God, who stills the Raging of the Sea, and the Madness of the People; not only made the Sea favourable, but those Men joyful at his Coming, who now make light of the Mercy. The Blessings included in it, are unspeakable; and, 'tis to be hop'd, will ever be so; since our

* *Isa.* xlv. 5.

† *Isa.* xlv. 28.

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Present Happiness, and future Prospects
are owing to it.

YET, great as this Mercy was; it must have been but short-liv'd, without the Settlement of the *Protestant Succession*. We cou'd have held it but for the Life of the next Successor. After whom had come the House of *Savoy*, then *France*, then *Spain*; with an endless Train of Popish Successors. So that we must date our Compleat Restoration, from the Protestant Succession's taking Place; as the *Jews* did their's, from the Rebuilding the Temple. For, after the Death of *Cyrus*, tho' the Decree was not revok'd; yet such Clogs were laid upon it, as effectually eluded the Force of it: But all was throughly establish'd by *Darius*; as we read *Ezra* iv. 24. and vi. 12.

WHETHER any Thing like this, be applicable to us; 'tis not for Preachers to determine. But, if some Measures made our Hearts ach; it may well make us acknowledge our Compleat Restoration
in

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in the present Sovereign. Especially since he has given us such a signal Instance of Piety ; as to decline Jurisdiction over Conscience.—Long may he enjoy his own Prerogative, that can be so Just to God!

UPON which Occasion naturally comes in the Character of *Darius*, the Compleat *Jewish* Restorer ; as given by the fore-cited Reverend Historian. "*Darius*, says he, " was a Prince of Wisdom, Clemency, and Justice ; and " has the Honour to have his Name " recorded in Holy Writ, for a Favourer of God's People.—And, in " Respect hereof, I doubt not it was, " that God Bless'd him with a numerous Issue, a long Reign, and great " Prosperity.—May Providence extend the Parallel!

AND now, from our National Danger, and Deliverance ; we are naturally led to our National Returns : Which is the

18. A Sermon preach'd

III^d POINT in Analogy between Us and the *Jews*. When God has restor'd our Judges, as at first, and our Counsellors, as at the Beginning: Afterward he expects that we shou'd be a City of Righteousness, a Faithful City; by no more relapsing into those Sins, which threaten'd our Captivity, and will ever have a Tendency that Way. So that in this Respect, the Evils which we may esteem our selves more Peculiarly concerned to guard against, are Three. Popish Symbolizing; Division among Protestants; and Disaffection to our Constitution.

1st, POPISH Symbolizing is One of the Evils, which, upon this Occasion, we shou'd guard against. We may remember 'twas the great Business of that Unhappy Reign which preceded the *Revolution*, to bring Men as near as they cou'd towards Popery; in Shew, in Doctrine, and in Affection.

En

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IN Shew we fell in with them, and are still most liable to it; by an Excess of Ceremoniousness in Worship. As Pageantry is the Genius of Their Worship; a sordid Imitation of them prevail'd so far, that 'tis well if the Leven be yet quite purg'd out; and new Ceremonies do not obtain among us. The Tendency of this to *Romish* Captivity, may be judg'd; by its Impugning the Act of Uniformity, by which our Publick Prayers are establish'd. Tho' many seem insensible of it; 'tis there enacted, that "no Rites or Ceremonies shall be
" openly us'd, other than what is pre-
" scrib'd and appointed to be us'd, in
" and by the same Book of *Common*
" *Prayer*. [14 King *Charles II.*]" And as a Deviation, in Any Instance, is inconsistent with Uniformity; so an affected Approach towards the Papists That Way, supports their Hopes, and encourages their Endeavours to bring us on still farther. The Noble Historian insinuates; that this Kind of Symbolizing help'd to bring on the Civil
C 2 War,

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War, by giving Offence.* And who knows but it may tend to enthrall us Judicially? As 'tis contrary to the Genius of Christ's Gospel; which, as One of the *Prefaces* to our Common Prayer-Book tell us, "is not a Ceremonial Law;— but a Religion to serve God in the Freedom of Spirit." And as 'tis there profess'd that Excess and Multitude of Ceremonies in Popery, "was an intolerable Burden;" so we may easily perceive that such an Innovation wou'd tend to the keeping up an invidious Distinction, which has already lasted too long. Let us not then Symbolize with the Papists that Way; as we wou'd not be thought to say with the Redeem'd *Israelites*; *Let us make a Captain; and let us return into Egypt.*

THE Symbolizing Doctrines, which lead to Popish Captivity, are chiefly These. Implicit Faith, in Opposition to the Liberty of Private Judgment; the Necessity of Priestly Absolution, in Or-

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der to God's Forgiveness; the Invalidity of all Ministrations, but the Papists, and our own as deriving from them; and such an exorbitant Zeal for somewhat, as pretends to sanctify any Attempts upon our Civil Liberties. 'Twas the Prevalence of these kind of Doctrines, that heightned the Insolence of the Popish Reign; and we may believe there was not a Bigot in the late Rebellion, that was not infected with them.

BUT what gives these Things still a greater Force to enslave us, is a falling in with the Papists in Affection. Our Safety from Popery, will always run Parallel with our Dread and Abhorrence of it. This was therefore what they endeavour'd to take off, in the Reign that preceded the *Revolution*. Care was taken to insinuate, that Popery was misrepresented, and that Experience and kind Usage had softned its Temper. And this brought Thousands so very near *Rome*, as to own, they had rather be

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be Papists than Protestants, even of that Denomination which comes nearest to their own. We have Reason therefore to guard against those favourable Thoughts of Popery, which would be an evident Snare to us. The

2d EVIL tending to Popish Captivity, which we should guard against, is Division among Protestants. The Papists have, by many Experiments, found us Impregnable, whilst as a City at Unity with it self; and have nothing to trust to, but the wretched Maxim, of Divide and Reign. Their greatest Tool is become our Scorn, instead of Dread; and they have nothing to hope for, but that we may be brought to do their Business for them. To put us therefore in the Way, they have stir'd up various Controversies and Parties among us. That our Controversies are from Thence, may be judg'd, by their either being manag'd in Popish School Terms, or else tending to erect a Papal Grandeur. And that our Parties are from Thence too, may

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may be judg'd, by their serving no other Interest, than that of the Papists. For to what purpose can they, that have the same Object of Worship, and Rule of Faith and Life, expose one another, but to make way for those of a contrary Persuasion? So that as our Metropolitan says; "It must be a very misguided Zeal indeed for any one to think, that any Interests but those of Popery, can be promoted by the mutual Quarrels of Protestants with one another." And to keep us from falling into this Snare, admirable are those Words of his *: "A very few Fundamental Articles of our Faith excepted, in which all Christians generally do agree, and which are indeed so plainly reveal'd, that 'tis hardly possible for any one to be mistaken in them, we ought not to doubt but that Men may quietly differ from one another, and from

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" the

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" the Truth too, without any great
" Danger to their Salvation.

LET us not then quarrel about Scholastick Orthodoxy, by Dint of vain Philosophy; to the Reproach of Gospel Simplicity, and the Hindrance of seeking the Truth, as it is in Jesus; to the Destruction of Christian Charity, and the giving the Papists an apparent Advantage, as being greater Masters of that noble Science of Defence, than the Protestant World. But let us follow the Things that make for Peace; let us mark them that cause Divisions, and avoid them. However Orthodox we may happen to be in Theology, or Politicks; our Saviour's Maxim will hold, *A Kingdom divided against it self, is brought to Desolation.* Former Experience has given us too much Proof, to venture a farther Trial.

LET therefore all Names of Sects and Parties, all Terms of Distinction, be abolish'd in that Christianity, where Christ is All, and in All. Or if we must
be

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be still emulous, let it be which shall most promote the publick Welfare, without a sordid Regard to his own Sect or Party. 'Twas by Unanimity we gain'd the *Revolution*; we all equally enjoy the Benefit of it; let therefore the Righteous and Faithful return be Unanimity. The

3d AND last Popish Engine for bringing to that Captivity, which the *Revolution* prevented, is Disaffection to our Constitution. As They can have no Hope but in the Destruction of our Constitution; it must ever be an Object of their Hatred, and so must a Sovereign, and Administration acting up to it. Hence we see the Workings of their Malice even at present; whilst His MAJESTY has been pursuing the noble Ends of Re-establishing the Protestant Interest Abroad, strengthening Alliances, and restoring Peace to our *North*; with other Measures for our Happiness, which we can only know by their good Effects; they have instill'd

Q. 101

D

Repi-

26 *A Sermon preach'd*

Repinings and Murmurings; at His enjoying a small Part of the Repose he has given us: nay, they wou'd impute to His Absence, what might have been the natural Result of humane Corruption and Capriciousness.—But far be it from the Friends of Liberty, so far to resemble the Slaves of the *East*, as to measure by Success! We know that His MAJESTY is no Party in any Matter; but as a Father, tender of the Interests of all His Subjects. And however the Violence of sudden Disappointment might affect any; 'tis certain that every sensible honest Heart, must be inviolably attach'd to Him, on whom our Religion, with our Lives and Fortunes, necessarily depend. So that we may hope this Net is spread in vain.

'Tis true, when we saw the mighty Blessing of the *Revolution*, shining out in such a Sovereign; we flatter'd ourselves that People in such a happy Case, could know no more complaining in their Streets: And a long Enjoyment of that Thought, has made the Interrup-

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terraption of it, the more grievous to us. But then, as 'tis but for a short Period, that we have suffer'd this Eclipse; so we may hope, that upon His MAJESTY's speedy Access to His Parliament, the Wisdom of the Nation may be so far inspir'd from Above, as that these frightful Dreams may not only vanish out of the City, but we may rise refresh'd from them.

As therefore Friends naturally unite the closer, when they perceive the Treacheries of an Enemy; let this Popish Snare prepare us with the greater Alacrity, to receive the Light of our Eyes. God send him a safe Return! And may He come with Healing in His Wings! Fraught with new Alliances; with Peace to the *North*; with a Restoration of the Protestant Interest Abroad, and with fresh Measures of Happiness to Us at Home: And may the Success of His *absent* Negotiations, add Vigour to our Hopes! May affectionate Loyalty to Him, be the Security of our present
Happi-

28 *A Sermon preach'd, &c.*

Happiness ; and to His Issue, that of
future Generations ! That God may be
bless'd for this *Revolution*, till all the
Revolutions of this World shall be at
an End.

F I N I S.

